A discovery
OF
NEVV LIGHT,
OR
Ancient truthes revived.

Containing principles and inferances of a Church vvay.

Matth. 22. 29. *Ye are deceived, not knowing the scriptures.*

1. *Cor.* 14. 38. *If any man be ignorant, let him be ignorant.*

Iob. 19. *vers* 4. *Though I had indeed erred, myne errour remayneth with me.*

Vers. 19. *All my secret friends abhorred mee, and they whom I loved are turned against mee.*

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The Author to the Reader.

HEre gentle Reader a short description of the new Testament which was once established by the blood of Christ: after that the old testament by the blood of that his crosse was disanulled: Remember that there be alwais a difference put betwixt the covenāt of grace, and the manner of dispensing it, which is twofold: the forme of administring the covenant before the death of Christ, which is called the old testament, and the forme of administring the covenant since the death of Christ, which is called the new Testament or the kingdome of heaven. In this litle treatise the ordinances of Christ for the dispensing of the covenant since his death are described: read, consider, compare the truth here expressed with the frame, ministerie and government of the assemblies of the land: & accordingly give sentence, judge righteous iudgement, and let practise answerable to the truth follow thervpon: feare not the face of man, love not the world, be

not deceaved with the shapes of Angels of light, cast away all preiudice against the truth, remember that Antechristianisme is a misterie of iniquity and that it beganne to work early during the Apostles life, and so grew by little & little to this strength & exaltation from which it shal decline by degrees even til the man of sinne be destroyed, whom the L. shall consume with the brightnes of his comming, for God which condemneth the whore of Babylon is a strong Lord: Fare well.

The Author entreateth the gentle Reader not to cavil or wrangle at the contents of this present Treatise nor to traduce or calumniate his person in secret, but by writing to discover the errors thereof which he desireth may be manifested to him, remembring that therein he shal perform a charitable work: for he that converteth a sinner from going astray out of his way shal save a soule from death, & shal hide a multitude of sinnes. Iam. 5.20

A dis-

A discovery of Nevv Light, or ancient truthes revived, Containing principals and inferences of a churchvvay.

Man may be a member of the visible Church and no member of the Catholique Church. *Iohn* 11,12. *Gen.*4,11,12,*Heb.* 12,18,22 *Sam.*7,15.

A man may be a member of the Catholique church & no member of the visible church. 1 King, 14, 13. Rev. 18, 4. Rom. 11. 4 1.King.19, 18.

The Catholique church is the company of the Elect. Iohn, 17. 20, & it is invisible. Col. 1,10.

The visible church is a visible communion of saints. Mat. 18.12. Act.2. 1.41. 42. 46. & 1.15. & 19.7. 1 Cor. 1,2. Phil. 1,1. al which are to be accounted faithful and elect: Eph.1, 1,4,5,7,11,13,14 til they by obstinacy in sin and apostacy declare the contrary. 1 Iohn. 2, 19.2 Tim,4.10 &. 1.1,19. 20.2. Thes, 3, 14.15.2. Tim. 2.17, 18--21.

It is one thing to be a Saint, another thing to be of the visible communion of Saints. 1 King.14,13. compared with 2. Chron. 13, 8--12,

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The communion of Saints is either Invisible or visible, Eph. 3. 17. Mat. 18. 10. Heb. 1. 14. 1 Cor. 3. 13. 9. 13.

The invisible communion is with { Christ / Elect } 1 Cor. 15. 28. Eph 1. 17. 1. Cor. 13. 13.

Invisible communion with Christ is by the spirit and faith, Eph. 3. 17. and 4. 4. and 2. 22.

Invisible communion with the Elect. { Men / Angels } Heb. 1. 14. 1 Cor. 13. 13

Men Elect are { Dead / Living } Elect living { uncalled / called.

Communion with the Elect living is prayer proceeding from love, Iohn. 17 20.

For them that are uncalled that they may be called, Rom. 10. 1.

For them that are called that they may be confirmed, Col. 1. 9. 12.

Communion with the Elect Angels is the help of their ministery. Mat 18. 10 Heb. 1. 14. Gen. 28 12. & 32. 1 2. Psal, 34, 7. reverence of them 1. Cor. 11. 10. & love unto them. 1 Cor. 13, 13.

A visible communion of Saints is of two, three, or moe saincts ioyned together by covenant with God & themselves, freely to use al the holy things of God according to the word, for their mutual edification, & Gods

glory

glory. Mat. 18. 20. Deut, 29, 12. &c. Psal. 147.19 & 149, 6-9. Rev. 1.16.

This visible communion of Saincts is a visible Church. Mat. 18.20, Act. 1. 15. & 2.1. 41.42. 46.

The visible church is the only religious societie that God hath ordeined for men on earth. Iohn. 14. 6. Mat. 18, 20. & 7,13. 14. 2. Chron. 13. 8.12. Act. 4. 12. Rev. 18.4. 2. Cor 6. 16-18.

© All religious societies except that of a visible church are unlawful: as Abbayes, monasteries, Nunries, Cathedrals, Collegiats, parishes.

The visible church is Gods ordinance & a means to worship god in. Eph. 4, 6.-6. Mark. 13.34. 2. Chron. 13. 10.11. Heb. 3.6. compared with Heb. 8.5. & 3, 2.--6.

x No religious communion to be had, but with members of a visible church Mat. 18. 17.20. 1. Cor. 5, 12. Act. 4. 11, 12. 2. Cor. 6. 16--18. Rev, 18. 4.

* Whatsoever companie or communion of men, do worship God, being not of the communion of a visible church, sinne. 2. Chron. 13. 9. 10. Mat. 15. 9, 1. Cor. 5. 12. 13.

The true visible church is the narrow way that leadeth to life which few find Ioh. 14, 6. Mat. 7. 14.

e Other religious communions are the broad way

way that leadeth to destruction which many find: Mat. 7. 13. Acts. 4. 12.

Gods word doth absolutely describe unto us the only true shape of a true visible church, Mark. 13. 34. 1. Cor. 12. 5 Heb. 8. 5. & 3. 2, 6. Rev. 22. 18, 19. 2. Tim. 3, 16, 17. Rom. 14. 23. Heb. 11 6,

There is one only true shape or portraiture of a the visible church for there is onely one faith & trueth in everie thing. Ioh: 14, 6, Eph. 4, 4, 5. 1 Cor. 1, 10. 13. 1. b. 17. 17.

Formes, or shapes, of visible churches or religious communions, to worship God in or by, devised by men are intellectuall Idols, or mental Idolatry. Exod 20. 4, 5, Mat, 15, 9. 2. Coron 17, 8, 12. 1 King. 12, 33.

Visible Churches or religious communions constituted according to the forged devise of men are reall Idols, and to joyne to them and to worship God in them is to joyne to Idols, or to worship God in or by Idols, by consequent from the former.

Visible churches or religious communions are either true or false, Ioh, 14. 6. Psal. 119, 28 2 Chro 1, 9, 12. Eph. 4, 4, 5, 6.

True visible churches are such as have the true essential causes and properties, which Gods word ascribeth to the true visible Church, from the definition thereof. False churches are the contrary to the true by portion.

To

To a true viſible Church are requiſite three things 1 True matter. 2. true forme. 3. true properties.

The true matter of a true viſible Church are Saints, *Exod.* 28,9,10,15-21. *compared with Rev.* 21,14-21. *& 1 King* 5,17, *compared with 1 Pet.* 2,5. *Levit.* 11. *toto* 13, 43 44, *compared with Rev* 18,2, *1 Pet.* 2,9. *Deut.* 14, 2. *Rom* 1, 7, *1 Cor.* 1,2. *Eph* 1,1, *Phil.* 1, 1, *1 Pet.* 1, 2, *Heb.* 3, 1.

Saints are men ſeperated from all knowne ſin, practiſing the whol will of God knowne unto them Col. 1,2.& 2,11-13. Rom. 1,7. and 6.2. 12. 22. growing in grace and knowledg. 2. Pet. 3.18. continuing to the end 1. Ioh. 2.19.

The true form of a true viſible Church is partly inward partly outward.

The inward part of the forme conſiſteth in 3. things 1. the Spirit. 2 Faith. 3 love.

The Spirit is the ſoule animating the whole body Ephe. 4 4. 1 Cor. 12.4. 11-13. 7--10. 1 Cor. 6. 17.

Faith uniteth the members of the body to the head Chriſt: Eph. 3.1 & 4.13. 15.& 5. 30. 23. 1 Cor. 6. 17.

Love uniteth the members of the body each to other. Eph. 2.20. 21.& 4.16. 3.Col. 3. 14.15.

The outward part of the true forme of the

true visible church is a vow, promise, oath, or covenant betwixt God and the Saints: by proportion from the inward forme: see also Gen. 17. 1. 2. and 15, 18. Deut. 29. 1 9--13. 2. Chron. 29. 10, & 34. 30. 32. Psal. 119. 106. Nehem. 9, 38. & 10. 29. 1. Cor 12. 25. 26. Rom. 12, 5. 15. 16. Mat. 18. 15. 17.

This covenant hath 2 parts, 1. respecting God and the faithful. 2. respecting the faithful mutually. Mat. 18 20.

The first part of the covenant respecting God is either from God to the faithful, or from the faithful to God 2. Cor 6, 16

From God to the faithfull. Mat, 22. 3. 2. the sum wherof is expressed. 2. Cor. 6. 16. I wil be their God.

To be God to the faithful is 1. to give Christ, 2. with Christ al things els Esay 9. 6, 1. Tim. 4. 8. 2. Pet. 1. 3, Rom. 8. 32. 1. Cor. 3. 21--23.

From the faithful to God 2. Cor. 6, 16, the summe whereof is to be Gods people, that is to obey al the commandements of God. Deut. 29. 9.

The second part of the covenant respecting the faithful mutually, conteineth all the duties of love whatsoever Levit. 19, 17- Mat. 18. 15, 16, 1. Thes. 5. 14. Mat. 22. 39. 2. Thes, 3, 14. 45. Heb. 3, 13 & 10, 24. 25.

The true properties of a true Church visible

are two

are two. 1 communion in all the holy things of God. 2, the power of our Lord Ieſus Chriſt. 1 Ioh. 1,5. 1, Cor 10 16 & 5.4.5. Mat, 18.20. Eſay 55,3 Act 13,34.

The holy things of God are 1, Chriſt. 2. benefits by Chriſt. Rom, 8.32.

The true Church hath title, poſſeſſion, and uſe of Chriſt. Eſa. 9 6, Song 2 16. Mat. 18.20. 1. Cor. 3 21, 23. Eph 5 30

The benefits which the true Church hath by Chriſt are the meanes of ſalvation and almes, 1 Tim. 14 8, 2 Pet. 1,3.

The meanes of ſalvation are the word, Sacraments, prayers, Cenſures, and the ordinances of Chriſt for the diſpenſing of them all, Rom. 3,2, & 4,11. Luk. 19 46, Mat. 18,15, 17. Act. 2, 42, 1 Cor. 11, 23, 26, Mat. 28, 19, Pſal. 149, 6, 9.

Almes are the works of mercy yeelded to the Saincts in diſtreſſe. Act. 2,44,45, & 5,4. Mat. 25, 34, 40, Heb. 13, 1, 3, 1 Tim. 3, 2, & 5, 10.

The power of the Lord Ieſus Chriſt given to the church hath three parts.

viz. power to
1. receive in. *Ioh.* 10. 3. *Act.* 9, 26. 27. & 18, 27. & 6, 5.
2 preſerve and keep within *1 Iohn.* 2, 19. 1 *Pet.* 1, 5.
3. to caſt out 1 *Cor* 5, 13.

The true viſible Church hath power to receive

ceive in · Members into communion. *Act* 2, 41. *and* 18, 27, *and* 9, 26, 27. *&* 2. officers into office *Act* 6, 5. *&* 14, 23.

The way or doore whereby both members and officers enter in, is Christ, that is the way taught by Christ in his word. *Iob*, 14, 6. *&* 17, 17. *Marc.* 13, 34, 37.

The way of receiving in of members is faith testified by obedience. *Act* 8 36, 37. *Mat*, 3, 6. Luke 7, 29, 30.

Faith is the knowledge of the doctrine of salvation by Christ. 1 *Cor*, 12, 9 *Gal*, 3, 2.

Obedience is a godly, righteous and sober life *Tit.* 2, 11, 12. *Rom*, 5.

Members thus received into communion are of two sorts. 1 Prophets 2 private persons 1 *Cor*, 14, 24. 1 *Sam.* 19, 24, 23.

Prophets are men endued with gifts apt to utter matter fit to edification, exhortation, and consolation. 1 *Cor*, 14, 3. *Act*, 13, 1. *Rom* 12, 6.

These persons must first be appointed to this exercise by the Church, 1 *Cor* 14 49. *Act*, 13, 1.

The Prophets care must be to prophecy according to the proportion of faith. *Rom*, 12, 6, 1 *Cor* 14, 26.

Let the Prophets speake two or three and let the rest iudge. 1 *Cor.* 14, 29

If any thing be revealed to him that sitteth by, let the first hold his peace. 1 *Cor* 14, 30, 40.

All

All that have gifts may be admitted to prophecy. 1 *Cor*,14,31.

Private perſons are 1 men 2. women.

Priuate men preſent at the exerciſe of prophecy may modeſtly propound their doubts which are to be reſolved by the Prophets: *Luk*,2,46,47,1 *Sam*.,19,20,23 1 *Cor*.4,30.

Women are not permitted to ſpeake in the church in time of Prophecy 1 *Cor*. 14, 34. 1 *Tim*.2,12,*Revel*,2 20.

If women doubt of any thing delivered in time of prophecy and are willing to learne, they muſt aske them that can teach them in private, as their husbands at home if they be faithfull. or ſome other of the Church, 1 *Cor*, 14,35, 1 *Tim*,2 12.

To this exerciſe of Prophecy may be admitted unbeleevers or they that are without. 1 *Cor* 14,24. *Act*,2,6,13.

The exerciſe of prophecy, and the preaching of the word by them that are ſent, is that ordinary meanes God hath appointed to convert men, 1 *Cor*.14,24,25. *Rom*,10,14 14.

They are ſent by God to preach whom the church ſendeth. *Act* 13,2,4,& 8,14,15.

If any man be converted by other meanes it is not ordinarie. *Rom* 10,14,15. *Iohn*,4,39, 41. *Act* 9 5,6.

Therefore they that are converted in falſe Churches, are not converted by ordinary meanes

meanes, 1 King 14.13. & 19.18. Rom. 11. 3.4. Rev. 18. 4.

The way of receiving officers into office is, 1 Election, 2 Approbation, 3 Ordination: which must be performed with fasting & prayer, Act. 6,5. & 14,23. 1 Tim. 3,10. & 5.22. & 4.14. Tit. 1. 5. Act. 13.3.

The person to be admitted into office must first be a member of that visible church whēce he hath his calling, Act. 1, 21, 22, and 6, 3, 5. & 18, 27, 28, 1 Cor. 11, 12, and 3, 6, 1 Tim. 3,2,3,10.

Election is by most voyces of the members of the Church in full communion. Act. 6.5. & 14.23.

Quære: whether women, servants and children admitted into full communion, yet under age may not give voyce in elections, excommunications, and other publique affaires of the Church, 1 Pet. 3.7. Ephes. 4.4. 1 Tim 5. 9.10. Num. 30.5--10-16. 1 Cor. 14. 34. Gen. 3. 16. 1 Cor. 11. 3. 10. Gen. 18. 19. Iosh. 24.15.

Approbation is the examining & finding the officer elect, to be according to the rules of his office, 1 Tim. 3.10. & 5.9.10. Act. 6.3.

In approbation every member is bound to obiect what he can, especially they that denied their voices, *Act.* 15,37,38. 1 *Tim.* 3.2.3,10. *Act.* 6.3.

Appro-

Approbation must be after election, least without cause the infirmities of the brethren be discovered: for there are faults disabling men to offices which do not disable them to be members of the church *Ezek.* 44.9,15. *Act.* 15. 7,38. *Mat.* 18.21,22. *compared with Prov.* 10 12. 1 *Pet.* 4,8.

If the things objected beare weight against the officer elect, the election is void and they must proceed to the choise of another. 1 *Tim.* 3,4,5. & 5.11. *Act.* 15,37,38. *Exo.* 44.10. 2 *King.* 23,9.

Defects or faults that cast men out of office, are sufficient to hinder men from entring into office: by proportion.

If the things obiected be frivolous the election is approved. 1 *Tim.*3,10. and they that dissented are to consent to the rest that so the whole church may agree in one person. 1 *Cor.* 1.10. *Eph.* 4.3 *compared with Act* 1,26.

If the parties objecting still dissent without an approved reason, they are to be reformed by censure. 1 *Cor.* 11,17,18. *Mat.* 18 15,17.

Ordination is the dedication of the officer thus approved, to his office *Exod.* 29 44. & 40,12,16. *Numb*,8,6,15. *Heb.* 1,4,5, *Mat*,3. 14 17 *Act* 13,3,4. 1 *Tim*,4,14. *Heb.* 6,2. Ordination hath three parts.

The first is the power which the Church committeth to the officer approved: to administer

minister according to his office. *Iob.* 20, 21, 23, *Mat.* 18 15 20, *compared with Exod.* 29, 1, 38 *Numb.* 8. 10. 11. *Act.* 6, 3 5 & 14, 23, & 20, 28 1 *Tim.* 4. 14. 2 *Tim* 1, 6, 14.

The second is prayer made by the whole church for the officer invested with this power that he may faithfully administer *Act* 6, 6, and 13, 3, & 14, 23 1 *Cor* 4, 2.

The 3. is a charge given to the officer thus admitted to look unto his office in all the parts thereof. *Mat*, 28, 18 19 1 *Tim* 5, 21. 1 *Pet*, 5, 1, 2, 1 *Tim* 6, 13, 14, *compared with Deut* 1. 16.

The ceremony used by the Apostles in ordination is imposition of hands: which ceremony first of all was used in the old testament, *Num* 8, 10. then in the new by Christ in praying for children. *Mar* 10, 16. by God the Father in ordeining Christ to his office of Mediator. *Luke* 3, 21, 22 by Christ in ordeining the Apostles. *Act* 2, 3, 4, & 1, 4, 8, by the Apostles in giving the holy Ghost *Act* 8, 15, 17, in ordeining Evangelists 2 *Tim*, 1 6, & in ordeining ordinary ministers: *Act* 6 6, & 14, 23, by the Eldership or church in ordeining officers *Act* 13 3. 1 *Tim*, 4, 4. by the Evangelists in ordeining officers, 1 *Tim*, 2 2 *Tit*, 1 5, & so may lawfully be reteined and used in the church still. *Heb*, 6, 2.

The use of imposition of hands, is two fold.

First to point out the officer in time of prayer made for him, as if it should be said: this is the

the man by proportion from 1. Sam. 10, 24. Math. 3. 17.

Secondly to signifie and to assure the officer to be ordeined that the Lord by the church giveth him power to administer, Act. 13, 3. 4. & 20, 28. Ioh. 20, 21.

Ordination and so imposition of hands appertaineth to the whole church as doth electiō and approbation, Act. 13, 3. Num. 8, 9, 10. yet for order sake the fittest members lay on hands and perform all other particulars of ordination for & in the name of the whole church, 1 *Cor.* 14. 40 *cōpared with Num.* 8, 9, 10. *&* *Act.* 13. 3, *&* 1 *Tim.* 4, 14. *& by proportion from Lev.* 4. 15.

The fittest persons are Elders when the church hath them. 1 Tim. 4. 14. when the church wanteth Elders, men of best gifts appointed by the church. Num. 8. 9. 10.

Thus after the apostacy of Antichrist ariseth a true Ministerie in the church. Revel. 18. 4.

The officers of the true visible church thus admitted, are then to administer faithfully. 1 Tim. 3. 10. 1 Cor. 4, 2.

The officers of the true visible Church are all absolutely described in the word of God, Heb. 3, 2, 5. and 8, 5. Rom 12, 7. 8. Mark. 13, 34.

These officers are of two sorts: 1 Bishops, 2 Deacons, Phil 1, 1.

The Bishops are also called Elders or Presby-

ters. Act. 20, 17. 28, 1 Pet. 5, 1.

The Bishops or Elders joyntly together are called the Eldership or Presbyterie, 1 *Tim.* 4, 14. *and* 5, 17. *compared.*

The Eldership consisteth of 3 sorts of persons or officers: viz. the Pastor, Teacher, Governour, 1 *Tim.* 4, 14, *&* 5, 17.

Al the Elders or Bishops must be apt to teach, 1 *Tim.* 3, 2. *Tit.* 1 9.

The Pastor is a Bishop excelling in the word of wisdom or exhortation: *Rom.* 12, 8. 1 *Cor.* 12, 8. he is called the Angel of the church, *Rev.* 2, *&* 3

The Teacher is a Bishop excelling in the word of knowledge or doctrine, *Rom.* 12, 7. 1 *Cor* 12, 8.

The Governour is a Bishop excelling in the quality of wise government, 1 *Tim.* 5, 17, *Rom.* 12 8.

The Pastor and Teacher have also power to administer the Sacraments. *Mat.* 28, 19. *Ephes.* 4, 12. 1 *Cor.* 11, 23.

All the Bishops deale by office in the government of the church, 1 *Tim.* 5. 17, & are conversant about the soule and spiritual part, *Joh.* 18, 36. 2 *Cor.* 10, 3.

The Deacons are officers occupied about the works of mercy respecting the body or outward man *Act.* 6. 2.

The Deacons are 1 men, 2 or women deacons

cons or widowes, *Act. 6. 2. Rom. 16, 1.*

Men Deacons collect and distribute with simplicity the churches treasury, according to the churches necessities, & the Saints occasions. Rō. 12, 8. 2 Cor. 8, 2- 8. 1 Cor. 16, 2- 3.

The churches treasurie, is silver gold or money worth, freely given by the members of the visible church for the common good. Lev. 27. toto. 2. King. 12. 4--16. Luke 21. 4. Act. 4. 34, 35. 2 Cor 8, 1--8. & 9. 7.

The churches treasurie is holy. Mat. 27. 6. Luke 21. 4. Quære.

None of those that are without may cast of their goods into the treasurie, lest the treasury be polluted. 2 Cor. 8, 4, Iosh. 6, 17--19 Quære.

Nothing that is gotten by fraud, violence, or any wicked meanes, may be cast into the churches treasury. Deut. 23. 18. Micah 1. 7. Esa. 67, 3.

The use of the churches treasurie is peculiar to the Saints: and it consisteth in provision for holy things, or holy persons. Deut. 14, 2. 5. 21. Exod. 30. 11--16. Quære.

Holy things: as bread and wine for the Lords Supper, places and instruments serviceable to holy uses Exod. 25, 2, 8. Mat. 27. 7. *per contrarium.*

Holy persons: as the maintenance of church officers and the poor brethren either of that particular visible church or of any other true

church 1 Cor. 16, 1, 2. 2 Cor. 8, 7. 1 Cor. 9, 6, 14. 1 Tim. 5, 17, 18.

In the necessitie of the church, if they that are without bestow any thing upon the Saints, they may receive & use it with thanksgiving, 1 Cor 10, 25, 26.

If it be manifested by evidence, that the goods of them that are without offered to the Saints be the treasures of wickednesse, the Saints are not to receive & use them to avoid offence, 1 Cor. 10, 28 29.

Women deacons or widowes are of 60 yeeres of age, qualified according to the Apostles rule, 1 Tim. 5 9. releeving the bodily infirmities of the Saints with cheerfulnes, Rom. 12, 8, and 16, 1.

Hitherto of the churches power of receiving in: now followeth the churches power of preserving & keeping within.

The power of preserving within, is manifested by the heedful use of al the holy things of God by the whole church joyntly, and by every member particularly, *Mark.* 13, 33-37 *Heb.* 10 24, 1 *Thes.* 5, 14, *Mat.* 18, 15. 17. *Act.* 6, 1.

The Pastors chiefe endeavour must be to make the church zealous holy and obedient, *Rom.* 12. 8. *1 Cor.* 12, 8. *Apoc.* 3, 19, *by proportion.*

The Teachers chiefe care must to be preserve the church from ignorance and error *1 Cor.* 12, 8. *Rom.* 12, 7. 1 Cor 3, 10, 12. *compared with Tit.* 1, 9.

The

The chiefe office of the governours conſiſteth in preſerving peace and order in the church, 1 Cor. 14.40, Rom. 12.8. 1 Tim. 5, 17.

The Deacons chiefe care muſt be that none of the Saints want bodily neceſſaries, and that due proviſion be made for holy things and perſons, Rom. 12,8. Iohn. 13, 29. and that with ſimplicity Iohn 12.6.

The widowes chiefe office is to viſite and relieve the widow fatherleſſe, ſick, lame, blind, impotent, women with child, and diſeaſed members of the Church, 1 Tim. 5, 9, Rom. 12. 8, Mat. 15, 35-40.

The care of the Eldership muſt be the order, direct & moderate the publique actions of the church. 1 Cor. 14, 40. 1 Tim. 5, 17.

The prophets chiefe care muſt be to reſolve doubts, difficulties, and dark places, and to give true expoſitions, tranſlations, & reconciliations of ſcripture. 1 Cor. 14, 29, 30. Luk. 2. 46, 47.

The office of the paſtor and teacher in the exerciſe of prophecie is to moderate and determine all matters out of the word. 1 Cor. 14 32. 1 Sam. 19, 20.

The care of the whole church joyntly, muſt be to keep her power given her by Chriſt, and not to ſuffer any open known ſinne, or any tyranny or uſurpation over them. Mat. 18, 15-17. Mark. 13, 37. Col. 4, 17. 3 Iohn 9, 10. Rev. 2, 2. Gal. 1, 8. 9.

A discovery of newv Light

The chiefe care of every member must be to watch over his brother *Mark.* 13,37. *Heb.* 10, 24. in bearing one anothers burden *Gal.* 6,2, 1 *Cor.* 10,24.28,29 admonishing the unruly, comforting the feeble mynded. 1 *Thes.* 5, 14. admonishing the excommunicate 2 *Thes.* 3, 15. restoring them that are fallen, *Gal.* 6.1.

Here special care must be had of admonition, *Mat* 18.15-17.

Admonition must be administred with prayer and in love, 1 *Tim.* 4, 5, *Gal.* 6, 1, *Lev.* 19, 17, 1 *Tim.* 1, 5, *Rom.* 13, 8.

Prayer is needfull that it may please God to give his blessing to the admonition administred, *Mat.* 7,7,8. *Iam.* 1,5, & 4,2, 3.

Love must be manifested to the offender that he may be the better wonne. *Eph.* 4, 2. *Col.* 3 .14, *Lev.* 19, 17, 1 *Pet.* 4,8.

Admonition is either private or publique. *Mat.* 18,15, 17.

Private admonition is either solitarie or before witnesses, ibidem.

Private admonition is performed by one particular brother offended, to another brother offending, and that in secret, *Mat* 18, 15.

The admonisher must not tel the fault of the offender to another, but himself must admonish the offeder, *Psal.* 15,3. 1 *Pet* 4,8, *Pro.* 25,9.

If the offender repent upon admonition, the fault must be covered Pro. 10. 12. if not the admo-

admonisher muſt proceed to the ſecond degree of admonition: viz. to admonish the offender before witneſſe. Mat. 18. 16,

The fitteſt witneſſes muſt be choſen. 1 King. 21. 10. 13. Mat. 26-59--61. & 28. 12--15. the fitteſt witneſſes for the moſt part are the Elders, who for their wiſdom & authority can beſt ſway with the delinquent.

If the offender repent upon admonition before witneſſe, the fault muſt yet be covered alſo Prov. 10. 12. 1. Pet, 4, 8, Iam 5. 20.

If the offender admonished before witneſſe deny the fact, then proteſtation or an oth of God muſt end the matter, Exod. 22. 11.

Though the admonisher know the fact to be ſo. and the offender deny the fact before witneſſe, yet the admonisher is not to forſake the offenders communion. Iohn. 5. 31. & 13. 26. notwithſtanding he muſt ſtil ſeek to bring him to repentance Levit. 19. 17.

If the offender acknowledg the fact and repent not, the admonisher and witneſſes muſt bring the matter to the church. Mat. 18, 17.

In bringing the matter to the church if the Elders be not already intereſſed in the cauſe, it is meet to uſe the adviſe and help of the Eldership who are fitteſt to deal in all publique buſineſſes, 1 *Cor.* 14, 33, 40. 1 *Tim.* 5, 17.

The matter being before the Church the offender is to be dealt with by all poſſible means,

that he may come to repentance, as by admonition, by threat, by intreatie, by prayer for him &c. *Gal.* 6.1.2 *Cor.* 2.6.

If the offender repent upon the Churches admonition, he is stil to be continued, and accounted a brother. 2 *Cor.* 2.6. *Mat.* 18,17.

Thus the church & al the members thereof shall be preserved & kept pure within, & their cõmunion shalbe holy: *Lev.* 19.17.1. *Tim.* 5. 22.1 *Cor.* 5,20. & 5.6. and so shal increase with the encreasing of God. 1 *Cor.* 11,17.2 *Pet.* 3.18.

All the degrees of admonition must be administred upon the offender before the Church have any communion with him: *Mat.* 18,15-17, 1 *Cor.* 11.17,1 *Tim.* 5,22. *Levit.* 19.18. *Mat.* 22 29.

If a man see his brother sinne, and admonish him not, but suffer his sinne unreproved he is defiled therewith. *Levit.* 19, 17. *Mat.* 18.15. & 22.33.1 *Tim.* 5.22.

In solitarie admonition, if the admonisher stay in the first degree of admonition, the offẽder not repẽting he is defiled with the sinne:

In admonition before witnesse, if the admonishers cease & stay in the second degree of admonition the offender not repenting, they are defiled with the sin.

In admonition before the church if the church bear with the partie offẽding and bring him not to repent: but leave him in sin and impeni-

impenitency, and yet hold him ſtill in communion, then the whole church is defiled: and ſo that is verified, a little leaven leaveneth the whole lump, 1 *Cor.* 5,6 & 11,17. *Mat.*13.33. If a ſinne be publickely knowne in a church, or if more ſinnes be openly known & ſuffered: the whole church is defiled and leavened. Ibidem.

No communion can be had with, nor no joyning cā be to, a church thus leavened without manifeſt conſenting to ſinne, Ibidem.

Therefore if the church will not reforme open knowne corruptions after due proceeding ſeparation muſt be made from it till reformation come.

Therefore ſeparation may be made from true churches for incorrigible corruptions, and to ſeparate from a defiled church that is incorrigible, is not to forſake the communion of holy things, but the pollution and prophanation of holy things.

Thus much for the ſecōd part of the churches power of preſerving and keeping within.

The churches power of caſting out followeth, which is twofold.

Firſt of officers out of office, *Act*,14.23, *compared with Coloſ.* 4.17. *Rev*,2 2, *Gal*,1.8.9.

Second of members out of communion *Mat.* 18,17. 1 *Cor.*5,4,5. 2*Theſ.*3.6,14, 1 *Tim*,1.20.

The cauſe of caſting officers out of office, are apoſtacy

apostacy or disability. Ezec. 44, 10. Nom. 8, 23--26.

Apostacy is when the officers shal fall to open Idolatrie, Atheisme, heresy, or other sins equipollent of the first or second table: *Ezech.* 44, 10, *& by proportion drawne from* 2 *King.* 23. 9 1 *Tim.* 3. 2, *Lev.* 22. 1- 5 *&* 21, 16, 24, *Ezra* 2, 61, 62.

The officer upon repentance after apostacy or sin equipollent therto may be reteyned as a member of the church, but not as an officer. *Eze* 44, 13, 14, *Mat.* 26, 69-75. *compared with Iohn* 21, 15-18, *Act.* 15, 38. Quære

Disabilitie is eyther of age, or sicknes, or mayming, &e

Disabilitie of age is when the officer can no longer by reason of old age discharged the works of his office: then he may reteyn his dignity & ought to be honored of all, *Num.* 8, 23,-26. *Philemon* 9.

Disability by sicknes, as frenzie, Madnes, Melancholie, or by mayming as losse of the tong in the pastor or teacher &c. or by any other infirmitie disabling him to the actions of his office, *Lev.* 16-24, *compared with* 1 *Tim.* 3, 2, *Tit.* 1, 6, 9, Quære, Whither an officer may refuse an office imposed upon him by a lawfull calling. *Exod*, 4, 14, *Ier.* 1, 6, 7, 17.

Quære, Wether the church may suffer her officer to be translated from her self to other churches

churches upon any ground, *Act.* 20, 28, 1 *Pet.* 5, 2, *Act* 13. 4. yea though it be granted that she have members as fit for offices as her officers are in preſent: yea though the life of the officer be endaungered, *Act.* 9, 25. *Mat.* 10, 23 1 *King.* 18 4.

The cauſe of caſting members out of communion is only one: viz. ſin obſtinately ſtood in without repentance and confeſſion after due conviction, *Mat.* 18, 17. *Iob* 31, 33. *Prov.* 28, 13.

Due conviction is the diſcovery of the ſinne by manifeſt evidence, *Iob.* 19, 4, & 32. 12. 13, & 39, 37.

Manifeſt evidence is either to the fact, or ſinfulnes of the fact.

The fact is evident either by confeſſion of the partie that committed the fact: or by ſufficient witneſſe, *Mat.* 26. 65. *Deut* 19, 15, *Iohn* 5, 31.

Quære, whether the teſtimony of them that are without, is ſufficient or no.

The ſinfulneſſe of the fact is evident either by direct Scripture, or by neceſſary conſequence from the ſcripture. *Mat.* 22, 31, 32, & 4, 4.

Due conviction is perceived two wayes, firſt by the delinquents ſhifting, cavils, excurſions, tergiverſations &c. 1 *Tim* 1. 6, *Tit*, 3. 11, Secondly by the conſcience of them that have power to cenſure the fact. *Pſal.* 36, 1, *Prov*, 27, 19. *Tit*, 3, 10. 1 *Cor*, 2, 15 & 12, 10.

Obſtinacy in ſin is the refuſing of confeſſing and

and forsaking the crime. *Pro.* 28. 13. *Mat.* 18, 17. *Iosh.* 7, 1, 9.

If the matter be not evident, but doubtfull and controversall, communion still must be preserved peaceably, notwithstanding diversity of iudgement, till the trueth be discovered. *Phil.* 3, 15 16. 1 *Cor.* 13. 49-7. 9.

Persons that differ in iudgement are either strong or weake. *Rom.* 15. 1

The strong must not maintaine controversies with the weake, nor despise them, but beare their infirmitie and burden, *Rom.* 15, 1 & 14. 1, 3. *Gal.* 6, 2. 1 *Cor* 13, 5, 7. & 9, 22, & 10, 23, 34.

The weak must not censure or judg the strong as delinquents, but meekly desire instruction and satisfaction, *Rom.* 14. 3. *Mat.* 7, 1--3.

Thus must men walke in diiverfity of opinion, during which time, all men must carefully search out the trueth, & labour for information 1 *Cor.* 1. 10. 2 *Pet.* 3. 18. *Phil.* 3. 15, *Iam.* 1. 5.

The power given the Church for casting out obstinate convicted offenders is the power of excommunication. 2 *Cor.* 18, 3 6. & 1, 5, 4, 5, 1 *Tim,* 1. 20. *Gal.* 5, 12, 2 *Thess.* 3, 6, 14. *Mat.* 18. 17.

Quære, whether delivering to Satan be not, or conteine some bodily punishment inflicted upon the offender. see. *Act.* 5, 5, 10, 1. *Cor.* 12. 10.

Excom-

Excommunication is the depriving of the offender of the viſible communion of Saints, and the benefit of the holy things of God given to the Church. 1 Cor. 5, 4, 5, 11, 13. 2. *Theſſ.* 3,6,14. Mat. 18. 17.

Quære, Whether ſeparating, withdrawing, turning away from falſe teachers and wicked livers, be the ſame with excommunication. 2 *Theſſ* 3,6. 1 *Tim.* 5,6. *and* 2,3,5. *Mat* 18,17. 1 *Cor.* 5,4,5.

Excommunication duely adminiſtred is ratified and confirmed in heaven. *Mat.* 18. 18. *Ioh.* 20. 23.

Therefore the partie excommunicate is in the hands of Sathan, and out of the Lords protection and bleſſing, being deprived of all the publicke meanes of ſalvation. Mat. 18, 17. Cor. 5, 5. Eſay 4. 5, 6.

In excommunication conſider two things: firſt the decreing of it, which muſt be done by the whole church. 1 Cor. 5 4, wherein the church muſt proceed as in approving her officers. Secondly the pronouncing of excommunication which muſt be performed by the fitteſt perſon deputed thereto by the Church. 1. Cor. 14. 40.

The end of excommunication is not the deſtruction of the offender, but the mortification of his ſinne, and the ſalvation of his ſoule 1 Cor. 5. 5. 2. Theſ. 3. 14. 15. 1 Tim. 1, 23,

The partie excommunicate is not to be counted

counted as an enemy, but to be admonished as a brother, 2. Thess. 5. 15. Quære,

The members of the church are to avoid all religious and civil communion with him that is excommunicate, Mat. 18. 17. 1 Cor 5. 11, except that subjects, servants, children, parents, wife or husband &c. that are bound to him may performe civil and naturall offices to him. 1 Cor. 7. 5, 12. 13, and by proportion.

The partie excommunicate upon repentance is to be admitted againe into the communion of the visible Church. 2 Cor. 2. 6-8. yet so as that the Church alwayes have an especiall eye to him, as being a suspitious person that durst despise the Church, Mat. 18. 17. Ezech. 44. 10. 2 Pet. 2. 22. Heb. 10. 26. by proportion.

Quære, Whether an officer excommunicate, upon repentance may be again admitted into office: & whether must he have new vocation by election approbation, ordination yea or nay?

The visible Church walking in this holy order hath in it the presence and protection of Christ. Esa. 4. 5. 6. Mat 28 20. & 18. 20.

To this visible Church must all sorts of persons resort that desire to be saved. Act. 4, 12. Mat. 7. 13. 14. Ioh 10. 6.

True visible churches are of two sorts: first pure where no open known sinne is suffred. Rev. 2. 7--13. & 3. 8-11. second corrupt, wherein some one or more open knowne sin is tole-

tolerated. Rev. 3. 1.6. 1 Cor. 11. 17.21.22.

True visible Churches are so far forth good as they agree to the paterne of the word: Heb. 8,5. Rev. cap. 2. & 3. 1 Cor. 1, 2, 17, 22.

Every true visible Church hath title to whole Christ and al the holy things of God. Esa. 9.6,7. Song. 2. 16. Ephe. 1. 22. 23.

Every true visible Church is of equal power with all other visible Churches. *Apoc. cap. 2.* & 3. 1. Cor. 5. and hath power to reforme al abuses within it self 1 Cor. 11. 2. 17. which power is spirituall as is Christs kingdom not worldly, bodily, nor carnal, Ioh. 18, 36. 2 Cor. 10, 3, 5.

The erecting of visible churches apperteyneth to princes and private persons.

Princes must erect them in their dominions & command all their subjects to enter into them, being first prepared and fitted thereto. 2. Chron. 29. & 34. and 17.

Private persons separating from all sinne, and joyning together to obey Christ their king, priest and prophet, as they are bound, are a true visible Church, & have a Charter given them of Christ thereto, being but two or three: Mat. 18, 20. Act. 14, 19, 20. Heb. 11. 38. and further powre then to reforme themselves they have none.

Every man is bound in conscience to be a member of some visible church established into this true order. Mat. 7. 13. Rev. 18. 4.

Because

Because every man is bound to obey Christ in his kingdome and spiritual regiment and no other *Luk.* 19, 14, 27 and the true visible church is Christs kingdome and house *Mat.* 13. 34. *with Luk* 19, 14. 27, *Act.* 1,3, *Heb.* 12,28, & 3,6.

Therfore they that are not members of this visible church, are no subjects of Christs kingdome *Luk.* 19. 17, 1 *Cor.* 5. 12.

This true visible church is called Christ, 1 *Cor.* 12. 12.

Thus much concerning the true church: the false church of Antichrist followeth to be considered.

Whatsoever thing is contrarie to this order of the visible church is Antichristian, by notation of the word compared with 1. *Cor.* 12. 12.

Whosoever taketh upon him to erect new forme or shappes of visible churches, and to appoint new officers, lawes, ministerie, worship, or communion in the church is Antichrist. 1. *Iohn.* 4 3. 2 *Thes.* 2. 4 *Rev.* 13. 16. 17.

Whosoever yeeldeth or submitteth to any other constitution, lawes, officers, ministery or worship then that of Christs appoyntement is the subjecte, servant of Antichrist, by necessary consequēce from the former. & *Rom.* 6. 16.

A man cannot be both the servant of Christ and of Antichrist. *Mat.* 6, 24.

FINIS.